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"Whatever is designed to fit *every thing* will fit nothing *well.*"
DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

A Monument of Sovereign Grace.

(concluded from page 351.)

IT was impossible that the change in such a woman as Timme could be hid. Her reduced state had long been known, her powerful voice was lost, her strong constitution ruined, and the masculine boldness of her appearance had intirely disappeared; she crawled through the street, the ghost of what she once was, silently testifying, *The end of these things is Death.* But no sooner was it rumoured that "Timme wept for sin, and prayed for mercy," than the ancient enmity revived, and *they that were born after the flesh persecuted her that was born after the spirit.* This was never so conspicuous as when she was going to meeting: while some "gaze and admire and hate the change," others heap abuse and ridicule upon her with unwearied diligence. How strange that the world should prefer the sinner full armed against her Creator—glorying in obscenity and impiety—belching forth floods of blasphemy, and wallowing in drunkenness like the beast, rather than the humble penitent anxiously enquiring for salvation, and ardently fleeing from the wrath to come!!! Gracious God, what awful creatures are unawakened men! True to the interests of hell, they prove that they *are of their father the Devil, and the lusts of their father they will do.* Timme was not alone in this persecution, her pious visitors shared it considerably. M, in particular, when leading her through the street to meeting, was distinguished by the ungodly. They would frequently cry out, "There they go, they have got Timme with them now; who will they get next? Ah! birds of a feather flock together—

they don't care who comes, 'tis all one to them." M. seldom replied, but gently walked on, leading Timme by the arm, the value of whose soul, and the hopes she entertained respecting it, enabling her cheerfully to bear *the contradiction of sinners.* Poor Timme, when she was reviled, reviled not again, but committed herself to him that judgeth righteously, but she would frequently burst into tears, and whisper to M, "Ah that's through me, I've been such a vile drunkard that I'm marked by every one, I'm afraid they'll injure your character, I'm not afraid for myself but for you. If you are ashamed to go with me, I'll creep along by myself, and lean by the wall; perhaps the Lord will help me." M's affection for her would not permit this, she therefore continued to lead her; but she was soon reduced so low, as to be unable to attend the meeting any more. Our friends now usually visited her almost every day in the week and on sabbath afternoons or evenings they assembled around her bed for singing and prayer. Never did a condemned criminal welcome the messenger of his reprieve with more joy and gladness than Timme did those people; uniting in their devotions she found a heaven begun below. P. asked "Do you love God's people Timme?" "O yes" (said she) "that I do, I bless the church—and bless the minister, and bless the people. Oh how I love them all. I love to see them, to hear them, to pray with them, and talk with them, any thing about the Lord Jesus Christ." A poor woman, who slept with her, would often intreat her to be silent, and endeavour to sleep: Timme would reply, "No, I'll pray for them as long as I live," she would then go on praying for them by name great part of the night. In conversation, her sins were always uppermost, and abundance of tears accompanied all she said about them.

She had been confined to her room about three weeks when I returned from London, and was informed that a poor woman under serious impressions wished to see me; I went accordingly, and was much affected with the sight of such an emaciated creature, and surprised to hear such spiritual, scriptural, and heavenly language. From this time myself and friends constantly visited her until her departure, with satisfaction and profit. One of her companions, in particular, was constant in her attention and unremitting in her endeavours to promote her spirituals interests. She no sooner found that Timme, like herself, was *seeking Jesus,* than she embraced every opportunity to point her to *the Lamb of God,* and instruct her in *the truth as it is in Jesus.* This she happily accomplished by reading to her chiefly in the Psalms and New Testament, and by providing a little boy who resided in the house with Timme, to supply her place when her attendance was prevented. The savour of those means and a deep sense of this favour remained upon poor Timme to her last moments.

It is wisely ordained that the vices of the wicked should secretly but certainly sap the foundations of health, and thus render their sin their punishment. Timme's constitution fell rapidly to ruin, and we were called for a short period to witness the horrible effects of sin in a deranged mind connected with a tortured body. This circumstance was very distressing on many accounts, and having accompanied several friends to her house, we all stood silent for some minutes, weeping over the most affecting scene I ever beheld, her violent and continued exertions and exclamations rendering speaking useless. But remembering the efficacy of united prayer, in a similar case, with a worthy minister, formerly of Brixham, I was encouraged, and I believe we prayed with all our hearts. From this time her raving ceased, and she gradually recovered her reason. The fact is attested by all present, and let it stand recorded for the divine glory, and the encouragement of importunate prayer. On the Lord's day following she was intirely recovered from her delirium, and to the last moment of her life continued perfectly sensible, calm, and happy in her soul; but the effects of this mental storm were painfully visible in her once masculine person. Her throat was parched with a thirst which nothing could assuage, her appetite departed, and her condition and whole appearance became shocking beyond description. She well knew the cause of her complaints, and bitterly lamented that destructive vice which brought her to the grave in such an awful manner, and, but for amazing grace, would have plunged both body and soul in everlasting flames.

After her recovery from her delirium, I visited her in company with one of our deacons, to whom she had been well known in her worst days. In reply to his questions she stated her views and feelings in a manner so composed and simple, and they appeared so agreeable to the gospel, that the change in her was to him particularly striking, the impression of which was manifested not only in his prayer for her that evening, but on many occasions in the social and domestic circle afterwards.

The last week of her eventful life was now arrived, during which she slept little, but was almost constantly engaged in prayer. When any person had been praying with her she would observe, "O how I love their prayers, they seem sweeter than my own; I hope the dear people won't forsake me while I'm alive, I shall not want them long now." The excess of her pain, connected with her weak condition, excited our surprise that she should hold out so long, but she remarked, "perhaps the Lord lets me live that I may be a warning to others." One morning P. enquired, "how are you now, Timme?" "she replied, "very well;" but P. noticing her condition, which was really shocking to look upon, added, "how can you be well?" Timme answered, "Never mind that, 'tis only the body, and its suffering will be all over soon, all my dependance is on Christ, and *I know* that

his grace is sufficient for me." Sometimes she would start as if from a long train of reflection, and say, "why I never thought I was so vile a sinner, I never saw myself such a sinner before; but the blood of Christ has cleansed me." At other times she observed, "If I had not gone to the meeting my soul would never have been saved; but the Lord brought it about for me to go there." The last time I saw her she expressed her views so clearly and her hopes so firmly, that I parted from her with the pleasing expectation of meeting her in heaven when *this corruptible shall put on incorruption, and this mortal immortality.*

On the morning of her departure she said, "I am very weak in body, but very well in soul—I'm just going home—the Lord is ready to receive me—my soul is waiting for Jesus." Observing that P. wept, she continued, "Dontee weep for me, I shall be well, I shall be happy with the Lord." Her body now became stiff and cold, and most of the day she could scarcely speak: still her hands were clasped, and her eyes lifted up as if in prayer. M. visited her in the afternoon, and perceiving her approaching dissolution, said, "Timme you feel you are dying?" she faintly whispered, "yes." "Well Timme, death is a solemn thing, we have all reason seriously to examine ourselves and consider where we are going; have you examined your own heart, in the prospect of Eternity?" The dying creature felt the solemnity and importance of this address, and exerting her small remains of strength, replied, "I have, I have, it it is done, it is done, it is finished." and sinking immediately into a doze, M. took her final leave. P. returning in the evening, heard her faintly whispering in prayer; and on her going nearer, Timme said, "I'm dying, I'm dying;" but reviving a little for a moment, like an expiring taper, she begged her lips might be moistened, and then with great solemnity said, "Dontee let any body grieve for me—I know that my soul is safe—I know all will be well, and I shall be happy. The Lord bless Mr. S. and all the dear people of the meeting." These were her last words, and composing herself to die, she in a few minutes breathed out her soul on the 26th of August, 1808, aged 51 years.

Although some who knew Timme under her worst character, have remarked that it is difficult to believe that a woman so ignorant, passionate, depraved, hardened, and desperate, should, in a few months, become a meek, spiritual, and affectionate christian, full of hope and joy; yet it appears superfluous to adduce evidence of the truth of her conversion after what has already been laid before your readers. We testify that which we have *heard*, which we have *seen*, which *our own* eyes have looked upon. If any should doubt after this, we must refer them to the day that shall declare the thing as it is. I cannot, however, conclude without observing that the advantages already derived from this display of Divine

Mercy are many and important. To the friends of religion in this town it was eminently beneficial; and I add with pleasure, that a few months since, her sister declared to me, before she expired, that *her* hope of salvation through Jesus Christ was first encouraged by the extraordinary conversion and happy death of poor Timme. Grateful for such mercies, and praying that copious blessings may attend the readers of this Monument of Sovereign Grace, I close in the language of the pious Psalmist, *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

Penzance. G. C. S.

Remarks on the Apocalyptical Churches.

VI. PHILADELPHIA.

Philadelphia. Would to God all the churches answered the name of this church, *a family of love.* Such should every church and all the churches be. Such may all our families be. Some are so, God be praised; some are not, may they be reprieved; condemned they are already. Philadelphia, called by the Turks *Alah-Shar, i. e. the beautiful*, lies about 38 miles south east of Sardis. It has been famous in its time, and has stood whilst others have been lost in their own ruins. It has suffered grievously from earthquakes and repeated wars. It once had 24 churches, but now reduced to 6. The Church dedicated to John is made a dunghill, to receive the offal of dead beasts. There are about 8,000 inhabitants. About 2,000 of them are called christians. It maintained its character many years. It had but little strength, and it kept his word. Next to Smyrna, this city has at this day the greatest number of christians. In the Letter addressed to it there was no charge alledged against it, but many things respectfully mentioned. May christian love be abundantly experienced in all our churches, may we, who have but little strength, have the honour of keeping God's word. May the great head of the church make this to be a fair representation of us all; particularly that we *keep his word.* Let our churches keep the word of his patience, and God will keep them from the hour of temptation. Let them hold fast that which they have, however little, it is *their crown.* Let the least of the little despised churches take encouragement; the kind head of the church takes especial notice of those that *keep his word*, and *his ordinances as they were delivered*, notwithstanding they may be *every where spoken against*, and even some of their own number be ashamed to own them. Let them go on, remembering that every one that overcometh he

will make a pillar in the temple of his God, not as a support to the temple, that would ill suit those that have but little strength. But a monument erected to the glory of grace; a living pillar to the divine glory. As living stones form the building, so living pillars are its ornaments; and this is the name by which they shall be called, or, this shall be the inscription, the Name of his God, and the name of the city of his God, and his *new name*. Thus shall our enemies be constrained to acknowledge that he hath loved us with an everlasting love. To whom be glory and praise now and ever. Amen. *K. L.*

On the advantages of Social Religion. *

"You wish to serve God, and to go to Heaven; remember you cannot serve him alone. You must therefore find companions or make them; the Bible knows nothing of solitary Religion."

MAN, in his religious as well as civil capacity, was designed for society. Detached and apart from his fellows, his character could not have been unfolded.—Many of his powers, both intellectual and moral, would have remained dormant and inactive; many principles of his mind would have been unemployed, untouched and useless; and the benevolent affections would not have sprung up in his heart, nor have been quickened into life without the genial influence of society.

But if the social state puts us in possession of many advantages, it also exposes us to many dangers; if, on the one hand, it developes the faculties of man, and affords room in which his virtues may expand—on the other it calls forth his depravity, and enlarges the sphere of his vices and crimes. Thus that which was designed to bless him most, becomes the occasion of his corruption, forms a ten-fold chain to hold him in his sins, and throws the greatest obstacles in the way of his recovery. His relations in life are numerous and extensive, and the interests of others are so involved with his own, that good or evil does not affect him singly and alone.

Sin is no partial malady limited to an individual, or to a few members of the community, whose separation might terminate its progress, but it insinuates itself into the veins of the social body; and as it tends to infect the whole mass, the remedy applied must be more general, in proportion as the disease is more extended.

God, for purposes worthy of his wisdom and goodness, hath intermixed his people with a sinful world, and by means of that principle of grace which he has implanted in their hearts, he not only se-

* *Extracted from an Address from the Ministers of the Devonshire Calvinistic Association to their respective Churches and Congregations.*

cures *their* preservation in the midst of a pestilential region—but counteracts and abates the evil itself.

True religion is in its nature active and diffusive; christians, whose hearts are thoroughly imbued with it, can hardly live in society without transfusing into others a portion of its spirit; in the walk of private life, in their respective families, and various circles, they will insensibly shed its influence—whilst by associating with their brethren in church relations, and acting, not simply as individuals, but as communities, they will increase its force, and extend its operation to a wider sphere. Sickening, therefore, as is the view of that moral corruption which is produced and multiplied by the wicked! it is relieving to reflect that far other effects, however unobserved, are continually flowing from the society of the good, effects different as their principles and conduct, and promotive of the highest interests of the human race.

There is a beautiful symmetry in the Christian character, and harmony and connexion subsist between its various duties. We are not to confine ourselves to a particular part of religion, or to attend to any of its offices exclusively; we should give *all* of them severally a proportionate place in our regards, and by a just distribution of things, their proper order in our practice—We are sometimes called to contemplate the Believer in his Closet, communing with his own heart, and elevating his soul to God. There is a lower, but not less necessary view in which you may behold him in Society, conversing with his brethren in the bonds of faith and love; and we shall specify some of the advantages which fellow heirs of the same grace may derive from Social Intercourse. *It will increase their knowledge—cherish the best feelings and warmest charities of the heart—improve Christian graces—fortify them againt the assaults of the world—and stimulate their exertions for its good.*

Formed for action as well as contemplation, if the Christian retire, it is to return to Society better qualified for its manifold engagements; and communion with God will improve his intercourse with men. His private approaches to the Father of lights, instead of investing him with cloudiness and gloom, will leave a lustre on his countenance, not dazzling and repressive like that of Moses, but meek and benignant, which will invite, and animate, whilst it enlightens.

I am a companion of all them that fear thee, is the declaration of one of the devoutest of men; and it is not supposeable that there was ever in society a real convert whose conversation had no influence on the moral condition of others. None of us live for ourselves only. The intellectual treasures and spiritual experiences of the christian, be they great or small, were not designed for himself alone; and averse as it becomes him to feel to all ostentation, the plea of diffidence will not justify him in withholding them from

his brethren. The heart is not to be the grave of the grace it receives, nor is the mind to immure, as in a sepulchre, the light which God hath kindled in it. Mental power and moral principle are excited and brought into action by communication. The collision of minds, gives them new force and edge: it elicits sparks which not only warm and illuminate the individuals themselves, but sometimes strike into the dark understandings of others a gleam of truth, which may, under God, be in them the beginning of newness of life.

As our opportunities have been unequal, our sources of information different, and every man has a manner of thinking more or less peculiar; society presents a thousand means, "both of rectifying and bringing into use the knowledge already acquired, and of increasing it by new accessions." In conversation with your brethren, you not only compare spiritual things with spiritual, but try them by various and extended experience; surveying them afresh in those lights which emanate from surrounding minds, you will form a more correct judgement of them; become more able to distinguish between truth and its semblance; perceive more readily the strength or weakness of an argument; view your principles more at large and in different bearings, and learn to reason on them with greater clearness and precision. Religion is substantially the same in minds of every size and order; and permit us to say, that if you were less prone to complain of the dearth of intelligent society, and more active in improving such as you have, you would not unfrequently find that considerable advantage might be derived from the conversation of pious persons, not distinguished by high intellectual attainments.

The observations of the least informed of your brethren, may sometimes start a train of thought, which might never have presented itself in private meditation. Knowledge which lies shut up and unused, imperceptibly wastes away, whereas it is never diminished by being imparted. Though there may be little exchange, there may be great profit; for communications of this kind enrich him who gives, as well as him who receives; in explaining a subject to another our own views of it grow more definite and comprehensive, our sense of it more vivid, we retain it more firmly, and apply it with greater ease. There is a reaction in conversation which is peculiarly forcible. It familiarizes the most interesting truths, without lessening their sacredness. Application and use fix things in the mind, whilst such as are not recurred to in this social way, slightly pass over its surface and are soon forgotten.

If christian intercourse will enlarge the mind, it is not less important to remark that *it will cherish the best feelings, and warmest charities of the heart.* The Gospel, in uniting us by new and superinduced relations, is eminently favorable to the social affections, and

whilst it refines their nature, and regulates their operation, it aims to carry them to the highest degree. If what is called living much in the world, and being conversant with the more corrupt part of it, harden the heart and make it selfish—acquaintance with the excellent of the earth will draw forth different regards, and excite feelings which, though they may not be unmixed, will be more pleasing and generous. The various springs of moral sensibility within us cannot have full exercise if not acted upon by society. In solitude the affections lose their vigor, and gradually die away. Hence the minds even of good men, who do not mix with their brethren, are apt either to grow hard and contracted, or spiritless and gloomy. The company of affectionate friends kindles a warmth which disperses that cloud of dejection and reserve, which generally gathers about the character when it indulges in too long retirement. The heart, whether surcharged with grief, or filled with joy, loves to pour forth itself, and its sorrows are relieved, and its enjoyments heightened by an interchange of sentiments and feelings. It has been observed justly, "that those tastes, dispositions, and affections which are brought into exercise, flourish, whilst others are smothered by concealment; and that those thoughts which are never to be produced, in time seldom present themselves, whilst mutual interchange almost *creates* as well as *cultivate* them."

If the religious affections do not operate, how shall we ascertain their existence? Amidst that earthliness which the world daily heaps on the heart, the spark of piety is in danger of being extinguished:—if you would raise it to a flame—if you would preserve it *alive*, uncover it—let it communicate with others, and it will derive aliment and strength. If matter will operate on matter—if iron sharpeneth iron, will not spirit happily act on spirit, and mind influence mind, in regard to those principles and affections which determine the character and form the life? Is it because Pretenders have the faculty of speech, and can be sanctimoniously loquacious on divine things, that Christians are to be abashed, or to seal their lips in impenetrable silence on subjects which are of the most commanding interest to beings who are to live for ever? Can any topics, if seasonably introduced and judiciously touched upon, be more proper to your professed character, or more deeply involve your welfare?—Such conversation, instead of being mere vibrations of air, which leave no impression, or only such as excites self-reproach, would refresh your hearts, comfort you in trouble, quicken you in duty; and however despised by a vain and supercilious world, (whose votaries associate for the most frivolous, not to say sinful purposes,) it is signally honored by the Omniscient, who will judge us as well by our words as our actions. *They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them who feared the Lord, and thought upon his name.*

Where intercourse aad communication are not maintained in a society, love, which is the vital heat of true religion, abates—lukewarmness steals in—till at length coldness benumbs the members, creeps over the whole body, and checks the circulation of the kind and sympathetic affections. How can disciples of the same Lord, the purchase of the same precious blood, children of the same family—brethren whom so many interests concur to unite, and so many motives to warm, thus stand at an unsocial distance, and "resemble frozen figures, stiff as they are cold." Hoping, as they all do, to form an eternal society in heaven, shall they choose to be strangers on earth, and to go solitarily through the wilderness, where all have so much need of the mutual offices of love to relieve the common difficulties of the way? Before we leave this part of the subject we intreat *every christian* not to neglect meetings for social devotion and prayer. The religious affections are generally more lively in relalative and united than in solitary and separate exercises. There is a moral contagion in the passions, and the emotions of one individual rapidly communicate themselves to another. In private and alone, how often does the sacred fire languish on the altar—but in devout company, engaged in the same act of worship, the coldest heart will kindle, while the fervent will glow with a still brighter flame—the devotional spirit will strike into every breast, and animate all with one common ardour.

You will not, indeed, place your religion in ardent feelings and high-raised emotions, which depend in part on constitution, and are mixed in their nature, and transient in their duration; but as they are the means of enlivening principle—as they strengthen holy habits, and rouse activity in the divine life, they are indisputably of no small utility and importance.

(to be continued.)

On the Resurrection of Christ.

On the truth of this circumstance rests the value or worthlessness of our religion; the faithfulness or perfidy of the new testament; and the salvation and eternal happiness, or condemnation and endless misery of the soul. This is indeed a fundamental article in the christian faith, on the reality of which the Apostles grounded the verity and efficacy of their mission. *For if Christ be not risen*, say they, *our preaching is vain, and your faith is also vain; yea and we are found false witnesses of God; because we testify that he raised up Christ from the dead.* It is of the utmost importance therefore, that we be fully persuaded of the security of our foundation—and able to oppose well grounded principles against the cavils of infidelity.

The first thing that claims our notice, is the certainty of his death; where there are two circumstances not commonly considered, which put the matter beyond all doubt. In the punishment of *Crucifixion* among the Romans, the body of the criminal was generally left a long time on the cross, and sometimes, if not devoured by birds or beasts, even until it putrified and dropt to pieces. But the Jews had an express command from God that, *if a man have committed a sin worthy of death, and thou hang him on a tree, his body shall not remain all night on the tree; thou shalt in any wise bury him that day.* And the time when Jesus was crucified, was the preparation both for the sabbath and the passover, *an high day among the Jews.* They came therefore to Pilate, and besought him that the legs of the crucified might be broken, to hasten their death, in order that they might be removed before the sabbath began. Now the soldiers broke the legs of the two thieves but not of Jesus, and the reason they gave for it was, that *he was dead already.* In this we have the judgment of all the soldiers, confirming his death as the reason of their neglect, the design of their orders being already accomplished. In addition to this, John immediately asserts another fact of such emphasis, that were there no other, this alone would prove Jesus really dead. *One of the Soldiers pierced his side with a spear, and forthwith there came out blood and water.* Water flowing from this wound, indicated the spear's having penetrated the *pericardium*, (a thin membrane of a conical figure, containing the heart in its cavity, around which the water is lodged,) which being wounded, in any animal, insures its immediate death. If therefore Jesus had not been dead before, this would have been a certain cause.

The facts relating to the burial of his body are equally clear and certain. God had before shown by the spirit of prophecy, that his body should be taken into the care of *the rich at his death*, that hence might arise sufficient evidence of his Resurrection. Accordingly a rich man begged his body of Pilate, in order to inter it, so saving it from the common grave of malefactors. It was deposited in a new sepulchre, where no other body had ever been laid. This was made secure by rolling a great stone to close its entrance, being otherways surrounded with the same substance: *For it was hewn out of a* ROCK. To this a guard and seal was added, that no deception could possibly be practised afterwards; and doubtless they would be satisfied that the body they came to secure, was there, when they set the watch and seal. We are now therefore to account for its removal—This could only be by his *disciples*, (for no one will suppose his enemies would attempt to remove it)—Or, by a true *resurrection.* The report of the Jews attributes it to the *former*,—*His disciples*, say they, *came by night and stole him away, while the guards slept:* but the facts attendant on his removal—the testimony

of his disciples—and of God himself, declare it to be the *latter*, a true Resurrection.

It appears that Jesus had given various plain intimations, that he would rise on the third day after his death; these had reached the ears of the rulers, and stirred their exertions to defeat his predictions. By this means his enemies give us the stronger proofs of his resurrection;——for after all their precautions the body was removed, but where they say not. Had they been able to produce the body, it would have scattered every idea of a resurrection. But what say the Guards, who were accountable for their charge? *First*, that an Angel descended from heaven, and rolled away the stone; affrighting them with his terrible countenance. *Then*, that his disciples stole his body, while they were guilty of a breach of duty that exposed them to death by the Roman military law. Why then were they not punished accordingly? Why did not the rulers insist on their punishment, seeing the business was so important? Truly because they had bribed them to hide the truth, and propagate a falsehood under this cover; promising them security from the blame of their Officers. But let us examine the reports themselves—According to the latter, none but human means are said to be employed; we must therefore, enquire whether they were proportioned to the effects which are ascribed to them. Had we lived at Jerusalem, and heard the different reports of these soldiers, curiosity would have led us to see and examine the place where this wonderful scene was exhibited, that we might compare what was done with the manner in which it was said to be performed. Upon examination we find the sepulchre hewed out of a rock, so that it could not possibly be undermined; the entrance closed by a single stone, (which *Beza* says, twenty men could scarcely roll,) sealed the night before by the rulers; and the whole surrounded by a band of Roman soldiers. Now supposing the disciples to be the reverse of what they were, bold, enterprising, cunning impostors, capable of making so arduous an attempt; can it be supposed, that a company of Roman soldiers, trained under the strictest discipline, who had been on the watch only a few hours, should *all* be asleep, at this one *particular* time, and sleep so soundly and so long, as not to be awakened by the rolling of so large a stone, or by the carrying away the body; the former of which required a great number of hands, and the latter must have been done very deliberately, since the *linen clothes* in which the body was wrapped, and the *Napkin*, which was tied about the head, were folded, and laid in different parts of the sepulchre? Yet to say they entered any other way than by the door, has never been pretended, the track of their entrance would have remained, had it been possible to dig a rock, and the stone was evidently rolled away; which must be for *some purpose*. We must therefore conclude the means and manner of

the last report, are not adequate to the performance. But the other report of a supernatural power being employed, accounts for each of these circumstances. *An Angel descended from heaven, rolled back the stone, and sat on it, &c.*—We should be ready to enquire also, why the rulers, the guardians of the Jewish Church and state, suffered the disciples, charged with imposture and theft, to continue at Jerusalem unquestioned and unmolested? Why did they never charge them with the fraud? Instead of this we hear them boldly charge the rulers with putting a just man to death, and preach his resurrection without fear in this very city. Beside the folly of pretending that men could relate what was done while they slept, is enough to invalidate their testimony.

We have also the repeated assurance of many Persons, who declare that they saw and conversed with Christ alive after these things, and were in possession of *many infallible proofs* that he was truly risen. They tell us, that *he shewed himself alive to them after his suffering and death*, not to one or two only, but to all of them collected together, and that more than once or twice, and not to the Apostles only, but to above *five hundred brethren at once*—that they were not forward to believe him risen, yea, some of them were for a long time, absolutely incredulous on good testimonies from others, till Jesus gave them such evidences they could not withstand—that they had not only the testimony of their sight, but they heard him speak, and held many long conversations with him, *he ate and drank with them*, shewed them the print of his wounds; and they had felt him too, for *he laid his hands on them*, and invited them *to handle him* and be assured of the reality of his body—that he continued to repeat his visits for the space of *forty days*, after which he was *taken up* from the midst of them towards heaven, they saw him *received by a bright cloud*, and carried beyond their sight. But it is objected "these were his friends and not proper witnesses." May not friends be proper and credible witnesses to any fact? Are no friends persons of capacity or integrity enough to be safely relied on? Who so proper as friends in this case, who by their long acquaintance could not be imposed upon, and might receive the fullest assurance that it was the same Jesus who died, that they saw alive? And who but friends would have borne testimony to the truth? Were the soldiers his friends? yet they give their testimony to the appearance of some superior being aiding the resurrection. Or were the Chief Priests his friends too? Yet their bribing the soldiers to suppress the truth and publish a senseless lie in its place; instead of calling them to account for their neglect of duty; and promising to bear them through harmless though they owned it, speak in too plain language to need comment.

The testimony of God himself would afford us abundant proof

had we time to trace it. It must be allowed that God would not countenance error, or the author of it, a vile impostor, who *made himself equal with God.* But the gift of his Spirit on the day of pentecost, the various miracles of the Apostles, the manner of their lives and delivery of their testimony, the spread of the gospel in the face of all opposition, and the present continuance and establishment of his religion, are all the real marks of Divine approbation. Behold then, Christian, the firmness of your religion, with what security may you rely on Jesus Christ for salvation and life, who is a risen, compleat and all-sufficient Saviour; and how strong the bond of obligation, to a cheerful and unreserved consecration of your all to a risen Lord.

Bristol. EYMENHΣ.

On the Government of the Tongue.

If any Man offend not in word, the same is a perfect Man, and able to bridle the whole Body. JAMES.

The faculty of speech is the gracious gift of our adorable Creator, and conducive to great and important purposes in the life of Man: but the legitimate and proper use of the tongue among depraved creatures is the fruit and effect of regenerating and renovating grace in those who believe the gospel. Referring to this, the Lord says by the prophet Zephaniah, *For then will I turn to the people a pure language that they all may call upon the Name of* THE LORD *to serve Him with one consent.* No doubt but this primarily and properly refers to the cleansing of the heart from the filthy love of idols and false religion, and their conversion to sacred truth and divinely instituted worship. (Compare *Zeph.* iii, 9, with *Hos.* ii, 16, 17.) But then it extends much farther, namely, to all our intercourse with men. Truth, chastity, honesty, humility, piety and love must be exemplified in our language, and will be so, in fact, when grace renews the heart. I shall confine myself at present to Truth and Piety.

First, He who offends not in word and aspires after being a perfect man, must speak the truth in his heart. *Ps.* xv. Speak the truth to his neighbour. *Zech.* viii, 16. *Eph.* iv, 25. To do this requires wisdom and courage: and this will keep us equally distant from lying to him; concealing any truth necessary to be spoken; from flattering him, or by imprudent and harsh censures, offending him. And when pragmatic men and busy bodies, by prying interrogations would lead us to disturb the peace of society, by unnecessary and improper disclosures; or involve us in the snares of sophistical evasion; the love of truth and the courage which it inspires should teach us at once to say, *improper questions ought not*

to be answered. This will satisfy all men whom it is our duty to satisfy, and among modest men, obtain an apology for any appearance of attempting to violate the sanctuary of integrity or friendship. The phraseology in the fifteenth psalm is very emphatical. Truth *in the heart* is the precise idea which we form upon any subject. And the love of truth, and its vast importance requires that our words should be the faithful expression of it.

Secondly, Piety of language may be presumed more directly to respect the great subjects of Religion? That in our devotions the words of our mouth and the meditations of our hearts should correspond with each other, and thus avoid that hypocrisy which is an abomination in the eyes of the Holy One. We must never forget that the language which fills the ear and delights the heart of our fellow worshippers is as the mere tinkling cymbal in the ears of the prayer-hearing God, if it proceed not from unfeigned lips. As no gracious boldness and liberty in prayer ever violates the Spirit of reverence and devotion, so no words however expressive and well chosen, can be acceptable to the Supreme unless they come from the heart. The plain, unstudied language of a gracious heart is the sublimest eloquence in the ears of Jehovah; *for the sacrifice of the wicked is an abomination to Jehovah: but the prayer of the upright is his delight.*

But the piety of which I am now writing, is the plain, honest, simple, unequivocal language which the dignity of Truth requires, equally remote from duplicity and evasion, and from profaneness and malevolence. *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself but perform unto the Lord thine Oaths: but I say unto you, swear not at all; But let your communication be, Yea, Yea; Nay, Nay; for whatsoever is more than this cometh of evil.* These words I presume do not refer to an oath for confirmation, and termination of all strife among men, imposed by the legislator and administred by the magistrate. Some baptists, as well as the friends, have had this heresy laid to their charge. Small however has been the evil to society from the supposed heresy, compared with what has arisen from the profaneness and perjury of the presumed orthodox. But our Lord, we think, respects only profane swearing: and He intends universally to prohibit every kind and degree of profaneness, and enforces simplicity and piety in all our social intercourse. Not only is falshood in every sense forbidden, and speaking truth enjoined, but every improper method of gaining credit and obtaining the belief of what we say. Levity, vanity, profaneness, and impure designs, lay some under strong temptations to obtain credit by bold assertions, strong asseverations, and other disgraceful methods; but Christians, disciples of Jesus, must not do so. Speak the truth, and affirm or deny clearly and plainly, as the case is: and if need be, explain, defend,

and repeat your Yea and Nay: but go no farther. *For whatsoever is more than this cometh of evil*—from the evil principle of levity, inconstancy, and infidelity: or from satan the evil one, who delights in seducing men to dishonour their Creator by profaneness. Jesus requires his disciples not only to speak the truth, but abide by it, never deviate from it, nor use any unlawful means to obtain credit to what they say. Hence,

1. Our communication must be uniform and always the same, and like the retention of our Christian profession, *without wavering*. The apostle denying that his preaching and that of Silvanus and Timotheus among the Corinthians *was yea and nay*, implies that this was the case with some others. So is the communication of many in this world. They are wavering and inconstant, so frequently yea and nay, that they may be almost said to affirm and deny with the same breath. But truth is always the same. And Christ commands his disciples to be *yea, yea*, and *nay, nay*, in all their intercourse with men. Consistency and decision of character dignify the christian profession, and are becoming the doctrine of the gospel.

2. Our communication must be free from every spice of profaneness. That contempt of their Creator which appears in the impious conversation of ungodly men can have no place among real christians. But there is language in some instances admitted even among them, which ought to be reprobated among saints, and banished from the lips of believers. *Upon my word* is as exceptionable as *upon my honour;* and none will deny that *by my troth* is related to the same parent as *by my faith; upon my life*, or *as I'm alive*, is the peculiar oath of Jehovah himself, *As I live, saith the Lord.* These, and all the children of the same family must be put far away from us, if we would comply with our Lord's injunction.

3. We are hereby prohibited from all appeals to the Supreme Being, and all imprecations upon ourselves, concerning what we affirm or deny. *If I speak not the truth—if it be so—if it be not so, may this or that befal me.* But from whence come these? Come they not from evil? Are they not *more than yea, yea; and nay, nay?* Do those who use such modes of expression mean to take us by surprize; to preclude the exercise of our reason, the examination of evidence? or are they afraid the truth which they would have us to believe is of so frail and feeble a texture that it would fall to the ground without such unhallowed props? Truth needs no such kind of support. It is constant and endures for ever. The Man of truth is a worthy character among men. Such ought every avowed Christian to be. And such our Lord directs all his disciples to be when He says by Himself and his Apostle, *Let your yea be yea, and your nay, nay: for whatsoever is more than this cometh of evil: lest ye fall into condemnation.* *LEUCONOMOS.*

How to live in this World, so as to live in Heaven.

A Letter, found in the Study of the Rev. Joseph Belsher, late of Dedham, in New-England.

DEAR BROTHER,

YOURS I received, and have thought on that question, *How to live in this world so as to live in heaven?* It is one of the common pleas of my heart, which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds, as we meet withall, upon this sea of fire and glass. That man knows not his own heart that finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from JESUS CHRIST; creature frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We have all need to watch and pray, lest we enter into temptation. The greatest of our conflicts and causes of complaint seem to have their original here. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world.

I will tell you, familiarly, what God hath done for my soul, and in what trade my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low gale: A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much: I pray against it. My study is my calling; so much as to tend that without distraction, I am bound to plead for, and more I desire not. By my secluded retirements, I have the advantage to observe, how every day's occasions insensibly wear off the heart from God, and bury it in itself, which they who live in care and lumber cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me. There is no dispensation, though afflictive, but in it and after it, I find I could not be without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways, you know, are in some sense hedged up with thorns, and grow darker and darker daily: But yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for all my mercies, before I have them, that they may then be Isaacs, sons of laughter. The less reason hath to work upon, the more freely faith casts itself upon the faithfulness of God. I find that while faith is steady, nothing can disquiet me. If I turn-

ble out amongst means and creatures, I am presently lost, and can come to no end: but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise when a thousand rise up against me; therefore my way is, not to cast beforehand, but to work with God by the day: *Sufficient to the day is the evil thereof.* I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous. *But why do the heathen rage?* Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise, through all these overturnings, confusion, and seeming impossibilities. Upon that God do I live, who is our God forever, and will guide us to the death. Methinks I lie becalmed in his bosom; as Luther in such a case, I am not much concerned, let Christ see to it. I know prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning. Many more things I might have said, but enough——Oh! brother, keep close to God, and then you need fear nothing. maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private. Crowd not relig on into a corner of the day: there is a dutch proverb, *Nothing is got by thieving, nor lost by praying.* Lay up all your good in God so as to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for this world; they never succeed: God will run his dispensations another way. Self contrivances are the effects of unbelief. I can speak by experience; would men spend those hours they run out in plots and devices, in communion with God, and leave all to him, by venturesome believing, they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.

JOSEPH BELSHER.

The Back Door.

Have you heard, Mr. Editor, any thing about the *back door* on the Lord's day? Walking home lately after the service at the Chapel, I was much pleased to see the doors and window-shutters close. This, thought I, looks something like christianity. I was particularly pleased in observing the doors of professors shut. But passing by a friend's house, I heard in a low tone one speaking. I eagerly

looked at the door, and through the key hole saw a small taper burning in the shop! I walked round to the back of the premises, and at the *back door* I perceived one or two persons coming out with goods. A waggish neighbour laughed at my surprise (which I suppose I inadvertently manifested) and said, "You would not wonder, sir, if you lived here, it is no uncommon thing, particularly after they come from the place of worship. I think, sir, they had as good stay at home as go and say, 'Lord have mercy upon us and incline our hearts to keep his law,' and then break it by opening the back-door as soon as they come home." I followed one of the persons, who had some articles in a covered basket, and asked him a question or two. I found (to be sure) that his master *was a very good customer to Mr. L.* The man asserted they did not make a common practice of it, and they never paid for any thing, but merely took the goods, "and therefore," said he, "it is not buying or selling you know, sir, and we very seldom, if ever, have any thing till after the service is over in the afternoon." I was a good deal struck with the sophistry of the man, but principally because I conceived he had learnt it in a religious family. His master was a member of the church, but his mistress was not. She sent for the articles though not without the knowledge, indirectly, of her husband. Ought these things so to be? I read of *Whatsoever things are pure; whatsoever things are of good report!* Are these things so? Is the back door a priviledge to a good man to do what is wrong? If he gains a few shillings by it, will he not lose something? Will the religious tradesman not feel it when he comes on his knees before the family? When he asks forgiveness for the mis-improvement of the sabbath, will not the servant be apt to touch the elbow of his fellow servant, and whisper "Master's conscience touches him about the back door to day?" When the good man comes in secret, will it not make him stammer in his prayer? Perhaps he has had a good sabbath, but will not this mar it? Ought it not? Ought he not to doubt the reality of his comforts, if he lives in the constant practice of secret sabbath breaking? Did Christ come to fulfil the law, and shall professors live to break it; and break it in a sly pusillanimous manner? There is something more contemptible and wicked in the back door sabbath-breaker, with his little burning taper, than in the impudent sinner who boldly leaves his front door open.

Some professors will say, 'We know of nothing that would more gratify us than to keep our houses free from all such pollution: but when much of our existence depends upon some of our customers, what can we do? They are good customers, and they have said, they would leave us, if we did not occasionally accommodate them! Did such professors ever try them? did they ever politely and seriously tell such persons that they could not, in the fear of

God do so? * I admit that such persons are *good customers;* but does not the free professor serve a *good God?* Supposing this *good God* should say concerning one of these *good customers*, this man is a temptation to one of my good people, and makes him break my commandments; I will punish *them both*—Then he meets crosses in providence, he very quickly becomes insolvent, and this *good customer* leave a *good large bill* unsettled, which almost breaks the good man. Who would not say in such a case, GOOD is the Lord? *Who will set the briars and thorns before him in battle, he would go through them in a moment.* But if professors have offended against God in such instances, let them take hold of his strength and make peace with him; or he will visit their iniquities with stripes and their sins with scourges, and though his everlasting love will he not take from them, nor suffer his faithfulness to fail; yet they may go in the dark, and not know in themselves all their days but that they are going to the gates of hell—and all through opening the back door on the Lord's day. *He will honour those that honour him, whilst those that despise him shall be lightly esteemed.* Let not professors delude themselves; whatever they sow, they will also reap. And sin sown on a sabbath will produce an hundred fold. There can be but little religion in that heart that can lightly speak of the sabbath. *They that hate Moses, cannot love Christ.* If they heartily believe the former, they will joyfully receive the latter; and he that cannot say, *Oh how I love thy law,* will not be able to say, *my beloved is the chief among ten thousand.* If ever professors get to heaven, they must *sing the song of* MOSES *and the* LAMB.

Let all sabbath-breaking christians (horrible contradiction) read the following portions of scripture, *Prov.* xiv, 12, *There is a way that seemeth right unto a man, but the end thereof are (joins) the ways of death. Jeremiah* v, 31, *And what will ye do in the end thereof?* When they are packing up the article, let them remember *Gen.* xvi, 13. *Thou God seest me. Ezekiel* viii, 7. *I looked, and behold a hole*

* An Intimate friend of mine met with the following rencounter. A Gentleman of considerable consequence and the Steward, came on the Sabbath (it happened the day previous to the commencement of the shooting season) and after an important double rap at the door, he said, "Mr .... are you afraid of the devil?" "No sir," he replied; "Nor I, neither," rejoined the Gentlemen; let us have some gun-flints." "No, sir, if I don't fear the devil, I fear God: to morrow as soon as you please, I will wait upon you, but not on the sabbath." He answered, "I did not think you would, but I did not like to pass the shop." That Man, though possessing great influence, never used it but in favour of my friend, as much, or more, after this circumstance. One of the kings of France (but which I don't now recollect) issued an edict that any one who refused, in a certain particular, to break the ensuing sabbath, should be immediately dismissed the king's service; the consequence was that all his dependants, *excepting three*, were found at the amusement. On the morrow he dismissed all those hirelings, saying, "Those that will serve their God most conscientiously, will serve me most faithfully." Nebuchadnezzar acted upon the same principle.

in the wall, and when I had digged in the wall, behold a door, (a *back* door) *and he said go in and behold the abominations that they do here. Then said he unto me hast thou seen what they do in the dark? for they say the Lord seeth not; therefore will I also deal in fury, mine eye shall not spare, neither will I have pity, and though they cry in mine ears, with a loud voice, yet will I not hear them.*

Oh may these thoughts possess my breast,
Where'er I spend the Sabbath's rest;
Nor let my weaker passions dare
Consent to sin, for God is there.

PASTOR.

Soliloquy of a Minister upon entering on his important charge.

In what a solemn service am I now engaged! what an important charge is committed to me! I have received a ministry in the Lord; I have undertaken the care of blood-bought souls, souls that must ever live in rapture or in woe. I am employed in ministering that gospel which will be the savour of life unto life to some, and of death unto death unto others; and am hastening to the great tribunal, before which my final account must be rendered!

Awake up, my zeal and my fortitude! Let me resolve, in the divine strength, to hold fast the great doctrines of God my Saviour, and faithfully preach them, however absurd or old fashioned they may be deemed by the ignorant or the philosophic sceptics of the age: let me assert the honours of Jehovah, let me exhibit not only his greatness and sovereignty, but let me plead for his holiness, justice and truth, and shew how admirably they unite with grace and mercy in the salvation of sinners by Immanuel. Let me plead for the supreme dignity of the redeemer's person, and hold in the greatest detestation that most base of all ingratitude, the denying of him to be truly God, because for my sake he humbled himself, and became truly man; let me glory in the complete atonement made by his death, and the all-perfect righteousness of his life, the sole, the all-sufficient basis of my own eternal hopes. Nor will I forget to maintain and vindicate the divine honours of the Holy Spirit, into whose name I have been baptized, and into whose name I baptize others, by whose powerful energy my soul has been made alive to God, by whose gracious guidance alone I can hope to steer my course aright, and by whose sanctifying influence I expect to be fitted for glory. The sovereignty of divine grace I will not be ashamed to avow; but will invariably ascribe my own salvation, and constantly teach others to ascribe theirs to electing love;

I'll tell them, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* The invincible efficacy of divine grace in the conversion of sinners, the perpetuity and constancy of its communications in preserving believers to glory, and the obligations all such are under to the discriminating love of the redeemer, in dying for them, shall also employ my thoughts and my tongue. And I will by no means omit setting forth the holy tendency of all those sacred truths, but constantly insist upon it that they are believed and professed in vain unless they produce a holy life.

Let me plead for the reality and necessity of the religion of the heart, in opposition to empty notions on the one hand, and dry formality on the other; let me insist upon it that it will avail men nothing, whatever creed they adopt, or whatever profession they may make, or whatever zeal they may discover; if their hearts are dead to God; if they are destitute of regenerating grace, of repentance for sin, of living faith in Christ, and of an habitual tendency towards God and heaven. I'll remonstrate with my hearers upon this important topic; I'll ask them what but this religion can render them safe or happy? What but this religion can be the legitimate offspring of the doctrines they profess to believe, or of the influence of the divine spirit they say they have experienced? What but this religion can raise them above the carnal pursuits of this world or support them under its multiplied troubles, or fit them for the society of the blessed God, the adorable Saviour, or of holy happy spirits in heaven?

Let me resolve to advocate the cause of truth, of holiness, and of God, though by so doing I may seem to be pleading against many of my hearers, and may thereby run the hazard of incurring their displeasure. I must not cease to expose the odiousness of particular vices, though some of my hearers may be known to be guilty of them; I must not fail to represent the criminality and danger of unbelief, though many of my hearers may be unbelievers; nor must I be afraid to detect and expose the many vain hopes which men are prone to cherish, though I may fear many of my hearers may be cherishing those hopes. Should I do so, how can I acquit myself either to God or man? Will not he who hath set me a watchman, and bidden me warn sinners from him, charge me with the blood of souls? Yea will not those unhappy souls themselves load me with eternal curses for basely betraying my trust, and flattering them into eternal ruin? In all things in which souls and consciences are not concerned, I'll studiously avoid giving my hearers and my friends offence, but in the cause of my God, and the concerns of eternity, I must *know no man*, I must flatter no man, no not even those from whose hands I may have received the greatest kindness: no, let me rather study to requite their kindnesses by a still greater degree of diligence and faithfulness in promoting the best interests of their

souls. Thus only can I have a testimony in their consciences, and what is of still greater moment, the approbation of my God.

I will not only avail myself of the opportunities of doing good furnished already to my hand, but seek to enlarge my sphere of exertion. The church and congregation that statedly attend my ministry shall be my *first*, but not my *only* care. I'll look around me in every direction, and I know in each direction I shall see souls perishing in their sins, and if not destitute of the means of salvation, destitute of salvation itself. My eye shall affect my heart, and my heart shall send up its fervent desires to God that he would open a way for me to gain access to those perishing immortals. I'll watch the leadings of providence in their favour, and when my request is granted, will spring forward with the greatest alacrity to break the bread of life to them. Why should I forbear to *deliver them that are drawn unto death, and those that are ready to be slain?* Why should I frame excuses, and say, Behold I knew it not? Doth not he that pondereth the heart consider it? and he that keepeth my soul doth he not know it? and shall not he render unto every one and particularly to myself, according to his works? *(Prov.* xxiv, 11, 12.*)* Rather let me copy the example of my adorable Lord, who in reference to his labours for the conversion of souls, declares it was his *meat*, his most delightful employ, to do the will of him that sent him, and to finish his work. The fatigues of such efforts shall not discourage me; I did not engage in the sacred employ from the ignoble motive of living more at ease, but on the contrary, that I may spend my utmost efforts; and should my great Master require it, sacrifice my life in his service. Shall I see mankind around me straining every nerve in the pursuit of worldly gain, and shall I be less active in the pursuit of what is of infinitely greater moment!

The vows of God are now upon me, and I must persevere in my employ, whatever discouragements may attend me. These I must not think will be few. I am entering the lists with the god of this world, and invading his territories, and resolving to plunder him of some of his vassals. I cannot expect he will tamely look on. He will strive to excite fierce opposition to me in his firmest friends; he will endeavour to excite disaffection between myself and my people; he will make violent efforts to regain those I may have torn from his dominion; and if he cannot obtain his wishes, he will strive to alienate their affections from my person and ministry; nor will he ever fail, by his secret suggestions, to discourage and distress my own soul. He is, I know, under the controul of my Lord and Master, but to how great a length he may suffer him to go, is not for me to foresee. It becomes me to provide against the worst. My predecessors in this glorious warfare have had numerous hardships to encounter; and as I am not better than my fathers, I have no just

reason to expect milder treatment than they. It is even possible that the winds of persecution may again be permitted to blow, and I may be reduced to the trying alternative of resigning either my employment, my liberty, or even my life. It is probable that I may labour long without any visible success; that many to whose conversion I may have thought my ministry effectual, may disappoint my hopes, and after a while return to their evil courses, like the dog to his vomit; or should they even continue to afford evidence that the work was real and of God, they may turn their backs upon and treat me in the most unkind and ungrateful manner. The church with whom I am connected is at present, it is true, warmly attached to me; but in process of time their affections may cool, some of them may forsake me, and others may wish my removal. But should any or all these difficulties attend me, I must resolve, in the strength of divine grace, to persevere in my engagements, and never turn my back to the enemy. I now, it is true, fondly hope to live and die with that people of whom I have taken the oversight; but should this turn out to be only a fond hope, and on account of myself or them, a separation become necessary, I must not even then think of retreating into silence, but seek out for another station in which I may labour with fresh advantage and vigour. Nor must I not only not relinquish my employment entirely, but seriously watch against every temptation to a partial relinquishment. The prospect of worldly gain may solicit me to enter into trade: but I must ever remember that if I engage in worldly pursuits, the work of the ministry is in danger of becoming only a secondary employ, and of being pursued no farther than a regard to my worldly interest will allow. Yet if my Divine Master should fix the station of my labours in his service where circumstances demand that my own hands should minister to my necessities, I must neither shrink from the appointment nor entangle myself unnecessarily, but while endeavouring to provide things honest in the sight of all men, set a double watch against the cares and snares of the present world. My health and my life I will not wantonly expose; but rather than prove treacherous to him who has taken me into his service, I will at his call cheerfully sacrifice the one or the other, feeling fully satisfied with the rewards of an eternal world.

Do such resolutions as these require an undaunted courage to carry them into effect? Let me then recur to those springs and motives by which such courage may be excited and maintained.

Recollect, O my soul, the excellency of the cause in which I am engaged. It is the cause of the ever blessed God, in the prosecution of which the chief designs of his wisdom will be accomplished, and the richest displays of his holiness, mercy and love will be exhibited; the cause of Jesus Christ the Redeemer, in the success of which *he will see of the travail of his soul and be satisfied;* the

cause of souls, of never dying souls, in the progress of which, souls will be rescued from the tyranny of the old serpent who has deceived and enslaved them, from the depravity and guilt which have overwhelmed them, and from the lake that burns with fire and brimstone, into which they must otherwise be plunged. It is a cause the most noble and dignified, and a cause that will in the end be completely triumphant. All the powers of hell shall in vain attempt to stop its progress. *Israel shall be gathered, and the fulness of the Gentiles brought in; the earth shall ere long be filled with the knowledge of the Lord, and the ransomed of the Lord shall in due time return and come to zion with songs and everlasting joy upon their heads.*

Remember the repeated assurances thy great Lord and Master has given thee of his constant presence and support. He hath said *I will never leave thee nor forsake thee. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness—Lo, I am with you alway even unto the end of the world.* And will he not fulfil these promises? and will not the fulfilment of them be to me an all-sufficient support? He has made them good to others, and shall he not to me? Among numerous instances, that of his servant Paul, in one of the most trying circumstances of his life occurs to me—*At my first answer*, says he, *no man stood with me, but all men forsook me; I pray God it may not be laid to their Charge; notwithstanding the Lord stood by me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the Lion.* (*2 Tim.* iv, 17.)

Art thou dismayed? Consider again, O my soul, the numerous striking examples of courage and zeal before thee; look at Moses, David, and the Prophets, Peter, Paul, and the Apostles, the martyrs and the reformers, the Edwardses, the Brainerds and the Whitfields, as well as the numerous living characters now labouring with exemplary diligence and glorious success! Art not thou engaged in the same combat with them? hast thou not the same sources of support, and the same prospects of victory? Is not this great cloud of witnesses with which thou are encompassed, whose own warfare is accomplished, surveying thee and seeing how thou actest thy part? Are they not, as it were, chiding thee for thy timidity, and saying, "*Fear not to follow us;* the warfare though painful, is tolerable; the triumph is glorious, and the reward more than a compensation for all the toils and sufferings of the combat!"

Yes, Oh my Soul, survey the bright reward!—An immortal, and unfading crown—a crown of righteousness that fadeth not away—a crown of life which Christ with his own hands shall give, and place upon thy head! Shall the prospect of those rewards and honours proposed by earthly princes, animate warriors to encounter

the greatest hardships, and even death itself; and shall the prospect of eternal rewards fail to animate thee? The honours and rewards of earthly conquerors die with them; but those of the heavenly conquerors shall only begin to be worn by them when death removes them hence; so that what is most to be dreaded by the great and the illustrious men of this world, is most to be desired by thee. Be not afraid therefore to be faithful unto death, for then thy Lord will give thee a crown of life.

But, Oh my Soul! let me strictly charge thee to keep near thy God. Should any distance take place between thee and thy God, how painful would be the consequence! If it should not proceed so far as to put the candour of thy friends to the stretch in order that they may believe me a christian; would it not greatly weaken my hands in the prosecution of my great work? With what consistency can I press on others the necessity of living near to God if I do not live near to him myself? Can I appear before my people without blushing when I urge upon them that fervour of devotion, that purity of intention, and that circumspection of conduct, I must be conscious I do not myself possess? To what imminent danger of negligence or improper motive in my engagements will such a relaxed state of religion expose me? And how frequently will it fill my mind with perplexity, and darken my prospects of futurity! Alas, in such a case, conscience, instead of bearing its testimony in my favour, will plead loudly against me; and instead of an animating prospect of the approbation of my Lord, I shall labour under the dread of his displeasure and frown! Oh my soul, therefore, live near thy God; converse with him daily through Jesus Christ the Mediator; dwell much in the contemplation of unseen glories; preach thy sermons to thyself; appropriate the promises of the blessed Gospel for thy own support, and examine thyself often on the frame thou maintainest, and the progress thou art making in the divine life; die daily to this world, and get more alive to the next, and in order thereto, pay frequent visits to calvary; survey the transforming glories of the cross of Christ, until the world be crucified to thee, and thou unto the world. Thus shall I have constant access to the springs of holy courage, shall bear up with cheerfulness under all my oppositions and trials, and anticipate the season of my departure, whenever it shall arrive, with solemn pleasure, saying to myself and to others, *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which God the righteous judge shall give me at that day, and not to me only, but unto all that love his appearing.*

Bradford, W. S.

Obituary.

To the Editor of the Baptist Magazine.

Dear Sir,

I send you the following for insertion in your Miscellany, if you deem it sufficiently interesting for that purpose.

I am, Yours affectionately,
Ipswich. *G. HALL.*

On Thursday the 27th April, 1809, died at my house, where she had resided for several years, Mrs. Cooper, relict of Mr. Cooper, formerly of Buckinghamshire, but afterwards resident in London. This worthy person, and Mother in Isreal (parent to Mrs. Hall) departed this life in the 90th year of her age. She had made a profession of religion about 50 years, lived and walked honourably and uprightly; and she died comfortably in Jesus, thus she *came to her grave in a full age, like as a shock of corn cometh in his season.*

In one of her visits to Town, she was desired to hear that man of God, Mr. Whitfield; she did so, and his preaching had such effect on her mind that she was very desirous of sitting under his ministry. Matters fell out consonant to her wishes, for it was so ordered in divine providence that her husband, herself, and family removed to the Metropolis, and there she found more constant food for her soul. Sometime after this, being convinced of the ordinance of believer's baptism, she was baptized, and at length joined the baptist church in Unicorn Yard, Southwark, then under the pastoral care of that excellent servant of Jesus, Mr. William Clarke, now in Glory. From thence, she was dismissed to our society, where she has been a worthy member since the year 1789.

During the illness which terminated in her happy release, she was, generally speaking, serene and comfortable, so far from being afraid of death, that she desired, yea longed for its approach. She often desired me to pray for her, that her Lord would take her home to himself. *Come Lord Jesus, come quickly,* were words frequently uttered by her. At length he did come, and she sweetly fell asleep in Jesus. My worthy brother Cowell preached her funeral sermon from the 22nd of *Revelations* and the 20th verse.

HYMN on DEATH.

My soul, the minutes haste away,
Apace comes on the important day,
When in the icy arms of death,
I must resign my vital breath.

When medicines are all in vain,
To heal the stroke or ease the pain;
When nature yields, and heart shall fail
And still the malady prevail.

When all my friends stand helpless by,
And weeping wait to see me die;
But can afford me no relief,
To heal their own, or ease my grief.

When all eternity's in sight,
The brigtest day, the blackest night;
One shock will break the building down,
And let thee into worlds unknown!

Oh come, my soul, the matter weigh:
How wilt thou leave thy kindred clay:
And how the unknown regions try;
And launch into eternity?

By FAITH the heavenly realms explore,
Oft try thy wings, and upward soar
Be dead to earth, dwell much on high,
Then peaceful live, and calmly die!

W. J.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Pulpit; *or, a Biographical and Literary Account of Eminent Popular Preachers; interspersed with Clerical Criticism.* By Onesimus. vol. I. 8vo. pp. 383. price 9*s.* bds. Matthews & Leigh. 1809.

At the request of several of our Country Brethren, we have pledged ourselves in our "Account of Books," to give them impartial information respecting the Nature and Character of the volumes coming under our notice, and especially of such whose seductive titles may excite their curiosity or raise their expectation. This part of our work makes no pretensions to elaborate criticism, nor does it assume the character of a Review. Our principal object is to give our readers such kind of information respecting the religious publications that come to our hands, as we should be ready to write to any friend who enquired of us respecting them.

Perhaps the above explicit declaration of *our* design in devoting a few pages to an account of religious publications, may have arisen from our being made heart sick of pseudo-criticism by this "Investigation of the merits of popular preachers." Almost without taste, and wholly void of delicacy, Onesimus attempts an exhibition of living characters, and affects the critic——not upon the *Sermons* which his "popular preachers" have delivered; no, we give him credit for a conscious inability to designate *them* by any terms in *his* vocabulary——but he affects the critic upon the preachers' persons, places of worship, dress, notes, or whatever else a superficial gossip supposed would gratify the puerile, prying disposition of others like himself. For example,

> Once he was lean, but now he is fat; once he had teeth, but now he has lost his teeth; once he brought a bulky bible with him into his pulpit, but now he brings a lesser bible with him into it; once he could read his text without glasses, but now he reads his text with glasses. p. 209.

What inimitable "clerical criticism!" what "dwelling on the *eloquence* of the pulpit!"

We cannot admire the taste nor approve the principle that could lead to the compiling such a volume, and it is certainly no alleviation of our disgust, that the author is evidently unequal to the task he has undertaken.

The book is in fact no other than a catch-penny, chiefly made up of tattling paragraphs formerly published in a *Sunday Newspaper.* In a few months, it is probable, whoever possesses a copy, whether Bookseller or reader, will readily part with it for *ninepence;* and in that case, there are a few ungenerous remarks upon gait, dress, pocket-handkerchiefs, and *bundling* out of the pulpit, that may be worth a little attention from young preachers.

Strictures on a Sermon, preached by the Rev. E. Barry, M. D. Rector of St. Mary's Wallingford, before the Rev. the Archdeacon and Clergy of Berks, at the Visitation, at Abingdon, on Wednesday, the 3rd day of May, 1809. By J. Raban. Williams & Smith.

It is a long time since bishop Law complained that "Men are

still apt to confine the gospel to particular nations, churches, and opinions; to contend vehemently about——such *lighter matters*, as the ceremonies, circumstances, and outward forms of its administration,—instead of attending to that *more excellent way* which the blessed apostle shewed us." It cannot now be denied that every particular of "such lighter matters" has undergone so many researches by controversialists of all parties, that polemical divinity promises very little, if any thing that can be new in our day. It is therefore much to be wished that little paltry skirmishes should be intirely suppressed by the common consent of all parties; since they leave the principal question exactly as they found it, and only promote bitterness and generate envy among men who ought to be, and to feel, that they are brethren.

There are nevertheless some first principles, believed and retained by the serious and devout of every denomination, their differences in *lighter matters* wholly arising out of the diverse manner of their applying such principles to their own particular cases. To explain, illustrate, enforce, and defend such principles, is the common duty of all the ministers of Jesus Christ.

The occasion of these Strictures was briefly this: The Reverend successor of the worthy Pentycross at St. Mary's, Wallingford, introducing among his people another gospel than that which they had learned and loved; many of them quietly withdrew to other churches, and a few to the different dissenting meeting-houses. This greatly provoked the Reverend Doctor, and after trying a variety of measures to bring them back, (omitting, however, the exercise of *love, peace, long-suffering, gentleness, goodness, faith meekness*, and such like,) he takes occasion of a Visitation at Abingdon, to drag them *nolens volens*, to the *pulpit tribunal* there, and to give them a good round scolding in the presence of his clerical brethren, at the same time throwing a few stones at his dissenting neighbours, whom he contemptuously styles *wrangling sectaries;* from whom he states it to have been his "trial to bear a systematic persecution in the *very* gall of *their* bitterness of *unmerited hostility*."

Mr. Raban, as the Pastor of one of the dissenting congregations referred to, felt himself called upon to repel these charges, as far as relates to himself and people, and in the course of his Strictures upon the Reverend Doctor's performance, he animadverts upon its *theological errors; defective morality; misrepresentation* of the Inhabitants of Wallingford; and *illiberality* towards the Dissenting body at large. We cannot follow Mr. Raban in the discussion of these charges, which he has certainly succeeded in fixing upon the performance of Dr. B. The Strictures contain many general remarks worth attention, but their chief *point* is very properly directed against the sermon which called them forth. As if apprehensive that Dr. B. might hereafter be yet more disposed to complain, (as his Visitation Sermon had certainly no tendency to conciliate;) Mr. R. recommends the prescription of his Predecessor, "As to popular outcry, it proceeds from ignorance and misrepresentation. The method to suppress it is, to *out-preach, out-pray*, and *out-live it*." We add

our recommendation of this Prescription, believing it a *Specific* in all such cases.

Memoirs of Frederick and Margaret Klopstock. *Translated from the German.* By the Author of "Fragments in Prose and Verse." Cadell. 12mo. pp. 236. price 6*s*.

The extensive mischief done to morals and good taste by many translations from the german poets, as well as the sacrilegious boldness and unholy familiarity of their biblical criticisms, have led us to regard translations from the german press with a jealous eye. We are thankful to Miss Bowdler for making us acquainted with a work calculated to counteract the mischiefs sustained from a liberal importation of german literature.

Klopstock, "the Milton of Germany," appears to have been not only "the first poet of hisage," but exemplary in a very eminent degree as a tender husband, a kind friend, an amiable man, and a genuine disciple of Christ.

He was evidently "born a poet." His father's library contained many bibles, but not a single production of any muse. The sacred volume was his chosen companion while yet a child, and his memory and imagination were early exercised with the figurative language with which it abounds. The magnificent and glowing imagery in the book of Job and in the Prophets, and the pathetic representations of fallen man as finding mercy at the hands of his offended God, laid strong hold of his feelings, while the scripture display of the greatness and glory of the Messiah excited the most lively emotions of love, gratitude, and adoration.

From this turn of mind sprung a style of writing full of poetry, before he had ever seen a verse, or knew any thing of prosody.

Speaking of the design of his celebrated work to his friend Bodmer, he says,

How happy shall I be, if by the completion of the Messiah, I may contribute somewhat to the glory of our great and divine religion! How sweet and transporting is this idea to my mind! That is my great reward.

We cannot follow the eventful history of his labours, disappointments, successes and triumphs. We only wish to give our readers such a glimpse of a feature or two of his character, as shall excite their wishes to be more fully acquainted with a poet and a christian, from whose intimacy they cannot fail to reap advantage. Mrs. K. in giving a very particuler and interesting account of the commencement and progress of their acquaintance, four years after their marriage, writes concerning her husband,

If you knew his poem, I could describe him very briefly, in saying he is in all respects what he is as a poet.

They appear to have enjoyed a very great portion of felicity in their short union. His consequent distress on the death of his beloved Meta, soon after her writing as above, is not easily described: but we find him suffering like a christian. Seven days after her departure, relating to a friend a circumstantial account of her last days, he writes,

I supported first myself, and then her, by repeating that without our father's will not a hair in her head could fall; and more than once I repeated to her the followmg lines from my last ode. Once I was so much affected as to be forced to stop at every line.

Though unseen by human eye,
My Redeemer's hand is nigh;
He has pour'd salvation's light
Far within the vale of night;
There will God my steps controul,
There his presence bless my soul.
Lord, whate'er my sorrows be,
Teach me to look up to thee.

The whole of this dying chamber scene displays such a degree of affectionate tenderness, calm resignation, glowing piety, and heavenly joy, that we hardly forbear transcribing it. We are informed that,

To the close of his life he retained his poetical powers; and his sacred harp still sent forth strains of sublime and heartfelt piety.

He died at Hamburgh in 1803, in the 80th year of his age, "with a firm expectation of happiness beyond the grave." His funeral was attended by the diplomatic body, the senate, clergy, literati, and many persons of distinction, who were joined in the procession by about 50,000 of the people; the whole multitude impressed with unusual awe and solemnity.

An Answer to a Sermon, preached at Tiverton, on the last fast day, by the Rev. C. Colton, M. A. in the University of Cambridge, and Fellow of King's College. By W. Fowler.

This *Answer* turns out to be no answer at all, but a Letter addressed to Mr. Colton, containing a series of flippant remarks upon his Sermon, distinguishable for nothing but their coarseness and illiberality; and made for no conceivable purpose but the indulgence of the writer's vanity. A methodist teacher when instructing plain people in the knowledge of the Scriptures and the practice of virtue, is a useful member of Society, and intitled to the affection and respect of every friend to the best interests of mankind; but however the unthinking may admire his *wit* or applaud his *cleverness*, he must unavoidably sink in the estimation of pious and judicious christians, when he so far loses sight of decorum as to transcribe silly stories from jest-books into an address to a clergyman.

"How RUDE are the boys that throw pebbles and mire."

As if incapable of distinguishing between *civil* liberty and *moral* responsibility, Mr. F. spends several pages in carping at Mr. C's statement that "to think what we please, and to speak what we think, are blessings to which Englishmen have ever laid a more indisputable claim than any other nation under heaven;" forgetting perhaps, or never having known, that the worthy John Wesley illustrated this very same *general* principle in a *particular* application of it to religion, when *he* asserted, "We have in England as much liberty as any man can desire; we may have and exercise as much or as little religion as we please, or if we like it better, no religion at all." * This writer appears wholly ignorant of the preacher's allusion to the Missions to India, and instead of "an answer," puts us off with a pitiful story, which he miserably misapplies on the occasion. Mr. F. and his friends should be aware that it is such petulant and indecorous publications as this, that degrade and injure the cause which he wishes to promote.

Essays addressed to the Jews, *On the Authority, the Scope, and the Consummation of the Law and the Prophets.* By Greville Ewing, Minister of the Gospel in Glasgow. *Written at the request of the Missionary Society in London.* Williams and Smith. 3*s.*

The Missionary Society finding that the influence of the higher orders among the Jews prevent-

* Wesley's address to the Methodists, during the American War.

ed many from attending the Lectures established under the Society's patronage with a view to excite their attention to the evidences of christianity——"conceived that a connected series of Essays, on the essential points of difference between Jews and Christians, might arrest the attention of some of the descendants of Abraham, and, by the blessing of God, urge them to prosecute inquiries, which might issue in their cordial reception of the truth as it is in Jesus." Having adopted this plan, they fixed on the Rev. Greville Ewing, for its execution. The undertaking is "in a high degree arduous and important," but in this first part of it Mr. G. has fully sanctioned the choice of his brethren, and proved himself well intitled to their confidence.

Some very appropriate introductory remarks are followed by an Essay on the Authority of the Law and the Prophets; The next division, on the Scope of the Law and the Prophets, is divided into eight numbered sections, on the Character of God—Creation of the World and Primeval State of Man—First Transgression—Redemption—Antediluvian Worship—Covenant with Noah—Covenant with Abraham—Covenant with Israel at Sinai. Each of these topics are discussed in a manner highly creditable to the worthy author, and we hope his labours will be attended with success.

It becomes Christians in general to be ready to reason affectionately and pertinently with the children of Abraham, on the evidence of the Messiahship of Jesus of Nazareth; and this little volume will afford them much assistance in so doing. Every Minister who intends accepting the Invitation, given in our number for August, to preach to the Jews, should especially make himself acquainted with these pages. We also cordially recommend them to be distributed by well-disposed christians among the people on whose behalf they were composed.

We are happy to state to our readers that the labours of our brethren in this cause, are not without success. We have been informed that a celebrated prize-fighter lately attended the Jews Chapel, and after service retired to the vestry, expressed, with tears, his sorrow for his past life, and his purpose to withdraw from all such scenes in future.

Letters on Affliction, By various Christians; *intended as a suitable present to Individuals or Families in Affliction.* Collected by John Campbell, Burditt, 2*s*, bound.

The worthy compiler tells us in an Advertisement that "Several friends, whose opinion I respect, have repeatedly recommended to me the selection of letters on the subject of affliction, on a plan similar to Dr. Erskine's little volume on the death of children. In compliance with their recommendation, and convinced of the probable utility of such a work, the following letters are presented to the public. Most of these have not hitherto been published."

The Selection is made from our best Letter-writers, and is well adapted to console the afflicted on gospel principles.

Religious Books lately published.

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1. Fidelity crowned: a Sermon on the death of the Rev. John Clark. By John Innes. With an address delivered at the interment, May 29, 1809, By W. Jay, Bath. 8vo. 1*s* 6*d*.

2. Discourses delivered at the Ordination of the Rev. Thomas Raffles, over the congregational church at Hammersmith, June 22. 1809. By the Reverend J. Humphrys, Dr. Collyer, and Dr. Winter; with the confession of faith, &c. 8vo. 2*s* 6*d*.

3. A Letter to Mr. William Vidler, in answer to one from him, which is also annexed. With a preface in which is a Caution to all those whom it may concern, whether Jew or Gentile. 6*d*.

4. Jesus shewing Mercy. By J. H. Cox. Fareham. Conder and Jones, 2*s* boards.

Strictures on Mr. Hale's Reply to the Pamphlets lately published in defence of the London female Penitentiary; wherein his objections to that Institution are refuted. By G. Hodson. To which is added, A Letter to the Author, On the inadequacy of the poor laws for employing, protecting, and reclaiming unfortunate females, destitute of work. In answer to Mr. Hale's reply. By W. Blair, Surgeon of the Lock Hospital. Burditt, 2*s* 6*d*.

6. The Death of Bonaparte in Turkey, and universal Peace: a new explanation of Nebuchadnezzar's great Image, and Daniel's four beasts; to which is added, a chronological table of the sovereigns included in the number 666. By L. Mayer. Williams and Smith. 5*s*. second edition.

7. Extracts from the religious works of Francois Salignac de la Mothe Fenelon, Archbishop of Cambray. Translated from the original french by Miss Marshall. 8vo. 10*s* 6*d*.

8. Sacred hours; chiefly designed to illustrate the offices and doctrines of the church of England. By J. Grant. M. A. 12mo. 7*s*.

9. Discourses, moral and religious, preached on board his Majesty's Ship Tremendous, in 1802, 3, 4. By the Rev. R. Baynes. 8vo, 12*s*.

THEOLOGICAL NOTICES.

☞ Information of works in hand from Theological Writers will be inserted under this Article.

A new Translation of Calvin's Institutes, by a Gentleman of Gloucestershire is in considerable forwardness.

In the Press, Arminianism dissected, or the Divine Prerogatives asserted and Calvinism vindicated: In answer to a Pamphlet lately published by Mr. T. Brocas, of Shrewsbury. By the Author of Predestination calmly considered.

Mr. Pitt is preparing for the Press the second part of his "Philosophy of Christianity."

An Edition of Wiclif's version of the New Testament in 4to, is in the press: to which is prefixed a life of that celebrated reformer. By the Rev. H. H. Barber.

The works of the pious and learned Dr. Townsend will soon be published, in 2 octavo volumes, with a life of the Author. And a sermon on the Quotations from the Old Testament, by the editor, Mr. Churton.

The Rev. S. Partridge will shortly publish a second volume of Sermons, translated from French Authors, and adapted to the English Pulpit.

The Rev. John Kempthorne is preparing a select portion of Psalms from various authors arranged according to the year.

RELIGIOUS INTELLIGENCE.

ENGLISH BAPTIST ASSOCIATION,

omitted in August.

The KENT AND SUSSEX ASSOCIATION of Baptist Churches, comprising 19 Societies, assembled at *Folkstone*, in Kent, the 13th and 14th of June last.

Tuesday Afternoon, III. Brother Atwood read and prayed; brother Knott was chosen moderator, and brother Giles secretary; the letters from the churches were read, their contents minuted, and the moderator closed in prayer.

Evening. VI½. Brother Cramp prayed, brother Lloyd preached from *Isaiah* liv, 13. and brother Purdy closed.

Wednesday Morn. V. Brethren Jarrett, J. Stace, W. Stace, and D. Crow, prayed; Brother Knott read the circular letter, which was ordered to be printed.

X. Brethren Giles and Rogers prayed; brother Kingsmill preached from 2 *Cor*. viii, 23. and brother Bentliff closed.

Afternoon, III. Brother Skinner prayed; and in the presence of a large and attentive congregation, the Ministers discussed the following question: "What is the best remedy against the fear of death?" concluded with prayer.

Resolved, That the Ministers of this Association do recommend to their several churches the Baptist Magazine.

Evening. Brother Gurteen of *Canterbury*, prayed; brother Stanger preached from 2 *Cor*. v, 15; and brother Mather of *Dover*, concluded.

Thursday Morn. ½ past VI. Brother Start of *Folkstone* prayed; some of the ministers related their experience, and the moderator concluded the Association in prayer. The meetings throughout were well attended.

State of the churches the preceding year. Added by baptism, 57, Received by letter 7, Died 20, Dismissed 3, Excluded 5.—Clear Increase 36.

The next Association to be held at Bessel's Green, on the first Tuesday and Wednesday in June, 1810. Brethren Purdy, Atwood, and Cramp to preach; in case of failure, brethren Serjant, Fisher and Giles.

NEW CHURCH FORMED.

About two years ago a Room was licensed at *Ightham*, Kent, for the preaching of the Gospel under the patronage of the West Kent Union of ministers. Since which various ministers have laboured there with some success, ten persons having been recently baptized by Mr. Rogers of Eynsford; these, with one more (who had been baptized some years ago) were formed into a regular baptized church, July 25th, 1809. —Mr. Morris, late of Croydon, began in prayer, Mr. Rogers described the nature and privileges of a gospel church, and read the form of agreement, after which they gave each other the right hand of fellowship; Mr. Rogers then prayed for a blessing on the newly formed church, preached from *Acts* ii, 42, and concluded with prayer.

They at present meet in a dwelling house, a more convenient place is desirable, which it is

hoped will soon be obtained. May a little one become a thousand, and that wilderness which has long been barren, blossom like a rose. Amen.

ORDINATIONS, &c.

On the 12th of July, 1809, MR. TIPPLE (late of Hale Weston, Huntingdon,) was ordained Pastor over a recently formed church, of the particular baptist denomination at Beccles, in Suffolk; a branch of the church at Claxton, in Norfolk, under the pastoral care of Mr. Job Hupton. Mr. Simpson *of Diss*, began the service by reading a part of God's word, and engaged in prayer; Mr. Ward of the same place, gave the introductory address, stated the nature of a gospel church, and asked the usual questions; the church, by one of its members, related the leadings of divine providence in uniting them together as a christian society, and in bringing Mr. Tipple amongst them, who afterwards recited the leading articles of his faith. Mr. Jabez Brown of *Stowmarket* prayed the ordination prayer, Mr. Goymore of *Yarmouth*, gave Mr. Tipple the right hand of fellowship in the name of the ministers and others present. Mr. Upton of *London*, gave a very solemn and affectionate charge to the newly ordained Pastor from 1 *Cor.* xiv, 12, *Seek that ye may excel to the edifying of the Church*; and concluded with prayer.

In the afternoon the church and congregation again assembled, Mr. Goymore prayed; Mr. Hupton addressed the church from 1 *Cor.* x, 15, *I speak as to wise men, judge ye what I say.* Mr. Cole of *Bury St. Edmonds* concluded by prayer. Suitable hymns were sung on the the occasion; the meeting was numerously attended, many could say, *the Lord was present indeed*; it was a day much and long to be remembered. Mr. Manser of *Horham*, prayed, and Mr. Upton preached in the evening.

The Lord is carrying on his work in this place, which is again thus visited with the gospel. The following leadings of providence relative to this, may not be unacceptable to the friends of religion. Upwards of fifty years ago, there was a baptist church established at Beccles, the Minister's name was Symonds; the late Dr. Gill assisted at his ordination. At the death of Mr. Symonds, now about 40 years ago, the church became extinct. Mr. Utting, a respectable farmer at Claxton, who had attended divine worship at Beccles, upon the decease of Mr. Symonds, set up the worship of God in his own house, and began to preach there, many were gathered together to hear the word, which they received in the love of it. A meeting house was built, and a church established, and Mr. Utting became their Pastor. (After his death he was succeeded by the present Mr. Hupton.) But though the Baptist interest was thus in fact removed from Beccles to Claxton, yet the doctrine of believer's baptism did not quite leave the former place: there were some that believed it to be right, but were for a time prevented from submitting to it, on account of the distance of way, being eleven miles from Beccles. At length, several were baptized and united with the church at Claxton; Mr. Hupton being invited, preached several times with great acceptance. By the advice and assistance of the friends at Claxton and elsewhere,

a piece of ground was obtained, a brick building was erected, the people were occasionally supplied by neighbouring ministers; when not so, they met for singing and prayer; their requests to God to send them a pastor after his own heart, were eventually answered. Mr. Tipple preached his first sermon amongst them July the 24th, 1808; and whilst complying with renewed invitations to continue his labors, six persons came forward and were baptized; they then concluded the time was come for their being formed into a distinct society, which took place on the 5th of September, seven members dismissed from Claxton became a separate church, thirteen persons who had been baptized immediately united with them, and others have joined them since. Mr. Tipple had a probationary call for 12 months, but before the expiration of this period his labors being acceptable and useful, he was invited to take upon him the pastoral care of the church, which he accepted, and was settled over them as before stated.

Tuesday, July 20th, the Rev. THOMAS WATERS was settled over the baptist church assembling in Little Wild Street Lincoln's Inn, London. The Rev. Thomas Thomas began by reading and prayer; the Rev. W. Stephens gave the introductory address, and asked the usual questions of minister and people; the Rev. A. Austin offered up the ordination prayer; the Rev. J. Hughes, A. M. addressed the pastor, and the Rev. J. Dore, A. M. the people. The Rev. Dr. Winter concluded with prayer. The whole of the service was appropriate, concise, and solemn.

On Wednesday July 26th, 1809, Mr. JOHN SHEPHERD, late student at the Academy at Bradford, was publicly set apart to the pastoral office, over the baptist church in the city of Chester. The service was begun by reading suitable portions of scripture and prayer by our brother Blundell, Junior, who was then supplying the church at New York Street, Manchester; Brother Steadman *of Bradford* delivered the introductory address, asked the usual questions of the church and minister, and received Mr. Shepherd's confession of faith; the ordination prayer was offered up by brother Davies *of Byrom Street, Liverpool*, accompanied with laying on of hands; brother Steadman then addressed a charge to the pastor from *Psal.* lxxi, 16. *I will go in the strength of the Lord God.* After a little recess, brother Davies addressed the church from 1 *Thes.* iii, 8. *And now we live, if ye stand fast in the Lord;* and brother White, Pastor of the independent church in Chester closed the solemnities of the day in prayer.

Of late the church here has been much reduced by several very trying circumstances, and is incumbered with a considerable debt, contracted by the erection of their place of worship. They have, however, now experienced a considerable revival, and hope soon, by the assistance of their christian friends, to whose generosity they are under the necessity of applying, to be released from their embarrassments.

On Thursday August 10, 1809, Mr. ISAAC MANN, was ordained pastor of the baptist church assembling at Steeplane, near Sowerby, in Yorkshire. The service was carried on in the Metho-

dist Meeting at Sowerby, the crowd that assembled on the occasion being by far too large to be accommodated either in the baptist meeting at Steeplane, or in the independent meeting at Sowerby, which, as well as the Methodist meeting, had been kindly offered for the purpose. Brother Roebuck *of Rushworth*, began the service by reading and prayer; brother Littlewood *of Rochdale*, delivered the introductory discourse, asked the usual questions, and received Mr. Mann's confession of faith; brother Hyde *of Sallendine Nook*, offered up the ordination prayer, attended with laying on of hands; brother Steadman *of Bradford*, delivered the charge from *Col.* iv, 17, *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it;* our venerable father Fawcett addressed the church from *Acts* ix, 31. *Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied.* Brother Greenwood *of Bingley*, concluded the whole service in prayer.

Mr. Mann has been a Student at the Bradford Academy for upwards of 3 years; he has supplied the church at Steeplane nearly two years, three Lord's days at least out of four; and notwithstanding his settlement with the church, he will retain his station at the Academy, it being but a few miles distant, until January next, when his time there will expire. His prospects of usefulness are very considerable.

On Thursday August 17, 1809, Mr. WILLIAM DYER, late student at the Bradford Academy, was solemnly set apart to the pastoral office over the baptist church assembling at Blackburn in the County of Lancaster. Brother Mann *of Steeplane*, read the Scripture and prayed; brother Davies *of Liverpool*, delivered the introductory address, asked the questions, and received Mr. Dyer's confession of faith; brother Steadman offered up the ordination prayer, which was accompanied with laying on of hands, and afterwards addressed the charge to Mr. Dyer, from 2 *Sam.* x, 12. *Be of good courage, and let us play the man for our people and the cities of our God;* brother Hargreaves *of Ogden* preached to the church from 1 *Thes.* v, 25. *Brethren, pray for us;* and brother Fletcher, pastor of the independent church in the same town, closed the solemnities of the day in prayer.

Mr. Dyer has very pleasing prospects before him, he is situate in a large town and populous neighbourhood, where his ministerial labours meet with very general acceptance. 15 have been already added to the church, and the congregation is so greatly increased as to render it probable that their place of worship must soon be enlarged.

PUBLIC MEETINGS.

Bristol Education Society.

After the public services mentioned in our last, the members of the Society withdrew to the Vestry to transact the business of the academy. The Secretary's report was generally pleasing. In the past year several respectable ministers have been sent into the church of Christ by this institu-

tion. Its present students are as many as can be conveniently accommodated until the erection of the new building, which the committee were empowered to execute whenever they may approve. In the past year a few acceptable legacies have been left to the Treasurer, and the list of subscribers has gradually increased. But it is to be regretted there are so many of our Baptist friends whose circumstances would allow of greater exertions in the cause of Christ, who have not become subscribers to either of those academical establishments which so essentially promote the respectability of their own denomination. Perhaps it were advisable that our churches made an annual collection for the interest of these societies, as many who cannot enter their names as subscribers would be glad to contribute in a small measure. Should not those churches in particular adopt such a plan, who having received their ministers from these institutions, are constantly reaping their advantages, without transmitting such an annual acknowledgement as might testify christian gratitude, and capacitate the societies to act on a larger scale? This omission is probably to be traced to the inattention of the ministry to an object, which it might be supposed would interest their exertions, by the impulse of their own acknowledged obligations; and it is truly a reflection on our Baptist Brethren that the academical institutions of the Pædobaptists are so liberally supported, as to admonish us that we are not operative in proportion to our ability.

On the same day a new and very commodious place of worship in the connection of the Rev. R. Hill, was opened at Cheltenham, the preachers were himself and the Rev. W. Jay. The congregations through the day were very numerous and highly respectable, and the collections did credit to their liberality, about £200 being received at the doors.

It must be gratifying to every friend of Christ, that Cheltenham, which is so much the resort of gaiety, and the seat of dissipation, is now blessed with another place of worship in which the Gospel of the Son of God will be faithfully preached, to a much larger audience than has ever been accustomed to hear the word of Salvation in that town: and it will afford pleasure to every christian to understand, that those fears which were at first indulged lest the scale of the building was too bold, are now exchanged for a delightful hope that the place will be filled.

Tuesday, August 22nd, the new tabernacle at Dursley, Gloucestershire, was opened for the service of Christ. The preachers on this occasion were the Rev. R. Hill, G. Williams, of Gate Street, London, and T. Roberts of the Pithay, Bristol. The congregations in each of the services were very numerous, and the collections at the door testified the interest of the public in the best of causes, more than £100 being received; which in the present sinking state of the clothing manufactory, was a very respectable contribution. Religious Assemblies in these parts of the country are very numerous, and the congregations generally as large as the places of worship will accommodate; many new Chapels have been built in the villages, and

there are but very few of long standing which have not recently been enlarged. It is calculated if a circle measuring 7 miles in every direction were drawn around Nailsworth as its centre (which is about 7 miles from Dursley) that within this compass not less than 70 gospel sermons are preached every Sabbath to more than 7000 hearers.

Methodists.

At the Methodist Conference held at Manchester in August last, there were 259 ministers present. Their increase in the past year was 14,200. 8,200 in America and the Indies, and 6000 in the United Kingdom.

RELIGIOUS ASSEMBLIES

Among English Prisoners in France.

Extract of a Letter from the Captain of a Merchant Vessel, who was taken a few years since in sight of his house, an hour and half after leaving his family, and carried into France.

Prison of Verdun, October, 1808.

Oh I can never be sufficiently thankful unto that God who is ever mindful of his banished ones, and lends a gracious ear to the prayer of the destitute: he hath promised, *when the poor and needy seek water, I the Lord will hear them, their bread shall be given them, their water shall be sure.* Oh my dear brother, what a faithful God have we to fly to in the hour of distress, who hath said, *Cast all thy care upon me and I will sustain thee.* Blessed be his name, I have found his promises verified towards me, and can give up all into his hands, and look forward with an humble hope in his mercy, that I shall one day enter that *rest which remaineth for the people of God.* Oh my brother, encourage my dear wife to look up to God for grace and strength under this trying dispensation. Let us imitate that blessed Apostle who had his share of sufferings, in prisons and elsewhere, and yet considered that *the sufferings of this life are not worthy to be compared with the glory that should follow.*

I have met with a pious good man here who is a Baptist, with whom I pray and read every day. We have now, blessed be God, a room entirely for the purpose of prayer, and none dare (lawfully) to make us afraid, for we are protected by the general who commands the depot. We have lately formed a society, and are now 17 members. We are not privileged with the blessing of a minister, but though deprived of that, we are not without the presence of our God, and we have his promise that he will bless the weakest means that aim to promote his glory. We have 3 public prayer meetings in the week evenings, and 2 on sabbath days; in the morning at 9, and in the evening at 6 o'clock. There are four of us that engage in the public meetings, where we read Mr. Scott's Bible, with the notes, and practical observations. Sermons we read occasionally.

We have arranged our little meeting in neat order, and have seats for about 100 persons, and blessed be God, we have had the pleasure at times of seeing them all filled; we make a public collection once a month, to defray the expense; this renders it easy for the members, so that it does not cost us more than nine pence a month.

I rejoice to tell you that the

work of God prospers in a wonderful manner, among our countrymen at *Arras* and *Guit!* There are three preachers (who were sailors) called to the work at Arras, and one at Guit, and at each place there are about 100 in society. So you see the Lord is not confined to time or place, prisons will prove palaces if Jesu's presence be there. Oh my dear brother, let us pray for the prosperity of Zion, that she may lengthen her cords, strengthen her stakes, and break forth on the right hand and on the left, till she shall extend to the remotest bounds, and all shall bow to the sceptre of the cross. Then the ravages of war shall cease, and there shall be no hurting or destroying in all God's holy mountain. Oh let us lay up a treasure in heaven, that when Christ, who is our life shall appear, we also may appear with him in glory.

I hope you will endeavour to impress on the tender minds of my dear children, *the weight of eternal things.* Tell them to be good children and tractable to their dear mother, on their father's account. Make my tenderest regards to my dear wife, hoping the time will come when we shall meet once more to tell the wonders God has wrought for our souls.

Mediteranean.

Letter from an American Captain, Member of a Baptist Church, to a friend in Cornwall.

Gravesend.

When we sailed from Penzance we proceeded for the Gulf of Venice, were dismasted off Cape Collonia, and arrived at Ancona in November. We remained in the Mediteranean until the present voyage was undertaken from Smyrna to London, on Charter. Last May we were taken by a frigate and brig and ordered into Malta. My father gave bail for the vessel and cargo, determined to run a trial in England, and we were permitted to sail for this place. Our vessel and cargo has been condemned at Malta, and I am now about to return to my family in America, after an absence of 5 years, with the loss of all my temporal goods; and I desire to bless God that he has removed the clog and burden of them also. A heavy affliction since my arrival has shown the vanity of every thing earthly, and the importance of having a treasure where nothing can injure.

It may probably afford you some amusement to hear something of the different countries I have visited since I saw you. Our first port was *Ancona.* Their superstition and idolatry exceeds every place I have visited; yet they call themselves christians! The pope is their chief idol; he forbids the bible to be read, lest his artifices should be discovered, and the people enlightened. Yet it appears to me there are a few serious persons among them, though they cannot *give a reason of the hope that is in them.* Throughout the mediteranean the lower orders of priests are the most ignorant class of the inhabitants, except the common labourers, who generally appear more like savages than civilized beings. Frequently when they are offended, nothing will satiate their revenge but the blood of the offender. It is common in Sardinia and Corsica for families to carry on war against each other for the most trivial occurrence, until several are killed. If they cannot murder the offending individual, they certainly will some one of the same family. Corsica is

much reformed since Bonaparte has reigned uncontrouled: indeed all his dominions that I have visited seem the better for his yoke in the end, however sanguinary the beginning may be. Any despot is better than a debauched and ignorant Priesthood; and Bonaparte certainly attends to the equal distribution of the laws and the free toleration of Religion.

The next place I shall mention is *Guyette*. I was taken and carried into this place, in 1806, during the siege by the French. Here I beheld scenes truly awful, and read human nature in its worst state. Potsherds of the earth taking pleasure in each others destruction, and wallowing in human blood. The fire was constant for 16 days. I saw numbers fall, cut to pieces, or torn up in the most horrid manner. The greatest part of one day, the french endeavoured to sink our vessel, because we were loaded with wheat; but through mercy they did not succeed, though they sunk a boat alongside. I was struck with astonishment to see men thus awfully employed, without one thought of an hereafter; but on the contrary, endeavouring to outstrip each other in profanations, more at this time than another. One observation I had frequent occasion to make, *viz.* that the most blustering and profane, were uniformly the greatest cowards: and of all men in the time of action these were the most active in skulking and dodging. The general who commanded at Guyette was a very polite and affable man, and an able general, when sober, which was seldom after 9 or 10 in the morning. From this time he could not be spoken with, unless on affairs of the greatest importance. One day a soldier was arrested for some trifling offence, whom the general ordered immediately to be shot, which was done accordingly. The next morning he commanded the prisoner to be brought forward; when he was told he was shot yesterday agreeably to his order! He then issued out a general order, that in future no commands he might give after dinner, were to be complied with. After witnessing the most dreadful carnage, I sailed from this place and watched them till they surrendered to the enemy.

Marseilles, where I landed soon afterwards, is a city of the first opulence and respectability, I think in the Mediteranean, and abounds with every vice common to populous places. Here I found one presbyterian meeting, pretty large, but badly attended, though all religions are tolerated. I think I could seldom count above 100 people in it. They have a valuable preacher, a young man about 20 years of age. Excepting a few in this society, and one quaker, I never met with any one here, that seemed to think there is any reality in Religion, or any necessity for the worship of a Deity. Alas, this great city! in which vice is studied and brought to a perfection it is impossible for me to describe! Base intrigue, promiscuous intercourse, and unblushing debauchery, appear to be all the delight, employ, and gratification of the thousands who dwell here. Oh, my dear brother, how highly privileged are we, above this *enlightened part of the creation*, (as these debauchees are pleased to term themselves,) but more particularly those of us who have virtuous, sober, pious partners, with whom we can walk hand in hand to the house of God, a throne of grace, and immortal glory.

Present my kindest love to elder Saunders, and all the church,

write soon with a full account of all your additions, visitations, prospects, &c. for I trust I feel a greater interest than ever in the welfare of Zion. yours, &c.

EBENEZER GILES.

MISSIONS.

By the Report of the Society for Missions to Africa and the East, we learn that a missionary establishment has at length been formed in the Rio Pongas, a river about 90 or 100 miles north of Sierra Leone, where the missionaries have been kindly received by the native chiefs, as well as by the European traders in the neighbourhood. One of those traders had presented them with a commodious dwelling-place, on condition that they should instruct his children. To this they readily consented. One of the missionaries in the Rio Pongas, Mr. Prasse had been cut off by a fever; another, Mr. Hylander, was employed in performing the duty of a chaplain in the colony of Sierra Leone, where his ministry was both acceptable and useful. The remaining two, Mr. Renner and Butscher, resided at Bassia, the settlement given them by the trader, and were thus occupied in instructing a few children; the number of whom they expected would increase. In the month of June last, two other missionaries went from this country to join their brethren in Africa. Their names are Barneth and Wenzel. This last was accompanied by his wife. The committee have directed, that on the arrival of these missionaries in the Rio Pongas, another settlement shall be formed higher up the river than Bassia, near the town of a chief called Fantomanee, where a house has already been erected for them. They are to receive at both places, for the purpose of education, all the children they can procure, and to connect with this pursuit excursions among the neighbouring natives.

The committee have contributed 300*l*, in addition to 200*l*, formerly voted, to the object of promoting the translations and editions of the Scriptures now carrying on in the East.

Under the patronage of this Society a Settlement is about to be formed at New Zealand. Two men, one a ship-carpenter, and the other a flax-dresser and twine and rope maker, have been appointed for this purpose, to whom it is in the contemplation of the committee to add a third. They are about to proceed to New South Wales, in the same ship in which the Rev. Mr. Marsden and his family mean to return to the colony. Mr. Marsden has undertaken to superintend the formation and management of the projected settlement, which the new governor of New South Wales, Mr. Macquarrie, has been instructed by his Majesty's ministers to countenance and support.

At the close of the report, the public are called upon for their pecuniary aid; and the clerical friends of the institution are urged to obtain congregational collections for its support. During the last four years, the Rev. Basil Woodd has obtained from his congregation, for this one object, upwards of 1000*l*.

Description of the Meeting of the Missionaries of the United Brethren with part of the Hottentot congregation near Gnadenthal, September 26, 1807.

"We were met, about four hours

side from the settlement, by the Brethren Bonatz and Kuehnel with six Hottentots on horseback. It is impossible to describe the gladness we felt on seeing them. The first entered our waggon, and the Hottentots rode on before us. From the heights we saw the whole road covered with Hottentots, all coming to meet us, and as the different parties reached our waggon, they seemed quite at a loss how to express their feelings, and prove their sincere, cordial joy and gratitude at our arrival. We were soon surrounded by numbers, all praising the LORD for His mercy in conducting us safe to them. After proceeding about an hour, we beheld a new scene; two waggons approached towards us, in which were Brother Kohrhammer, and all the European Sisters, and with them a numerous company of Hottentot men, women, and children, hastening to bid us welcome. In the midst of this host of new friends, we arrived at the top of the last hill, overlooking Baviaanskloof. Here stood a large company of school-children, with about an hundred more Hottentots, placed in regular order, the men and boys on one, and the women and girls on the other side of the road. We had left the waggon and were all on foot, and as we approached this party, were welcomed by their beginning to sing hymns of praise to the LORD for His mercies.

The singing of the Hottentots has something remarkably solemn, harmonious and sweet, far beyond what we could ever have expected. In short, we must forbear attempting to give an account of what we felt on this occasion, but while we live, we shall never forget it."

THE DEATH OF ANNA.

Mourners of Anna! View in yon parterre
That Insect, beauteous as the fairest flower,
Fanning with golden wings the fragrant air,
Or sporting round the honey suckle bower.

See how it gambols in the genial ray,
Or courts the Zephyrs in the cooling shade,
It's petal wings expanding, to display,
Those charming tints which bloom and never fade.

Just burst the envelope of its narrow shell,
To wing in air its gay fantastic flight;
Strangely emerged from its darksome cell,
To range creation in meridian light.

Sweet Anna! Thus a few short days remained,
On Earth within a mortal shell confined;
Then burst the cerements which her soul disdained,
And rising, pitied us she left behind.

Soaring above to those ethereal groves,
Led on by Seraphs, now she wings her way,
Where the enraptured spirit ever roves,
In radiant beams of pure celestial day.

E. B.

To the Editor of the Baptist Magazine.

Sir,

A proposal having been extensively circulated for observing the 26th day of October, when his Majesty enters on the 50th year of his reign, by *reviews* and *public breakfasts* in the morning, and *balls* and *illuminations* in the evening. I beg leave to suggest, that as *these* are not the methods by which the *christian* loyalist can testify his gratitude to him by whom kings reign; and yet, perhaps, true christians of all denominations have more reason to rejoice on this occasion than other men; having experienced the unvarying fidelity of his Majesty to the pledge he gave in his first speech to parliament, Nov. 18, 1760, "I WILL MAINTAIN THE TOLERATION INVIOLABLE." It appears therefore highly desirable that not only the closet and the domestic circle should evince the believer's grateful recollections, but the doors of our places of worship should be thrown open and the people invited to offer prayers and praises there on this interesting occasion. Public discourses, exciting holy gratitude and humiliation, by a view of *our* situation, preserved *intire*, though surrounded with the wrecks of mighty kingdoms; war burning furiously around us, but not permitted to enter our land; would be peculiarly appropriate to a religious notice of the day.

To this, permit me to add, that a general collection on behalf of some religious institution, which from its nature and extent may justly be viewed as a National one, would be highly decorous in itself, and a sacrifice acceptable to the Divine Author of all our mercies. Many of your readers join with me in thinking, The British and foreign Bible Society answers this description, and that a collection on its behalf would be generally approved. I am Sir, Your constant reader,

A LOYAL SUBJECT.

List of Lectures &c. in and near London, for October.

1. *Lord's day M.* Artillery St. ..... Camomile St. Mr. Thomas.
   Ev. Broad St. Mr. G. Clayton. Union St. . . . Shakespear's Walk, Mr. Hooper. Prescot St. Mr. Stevens.
2. Missionary Prayer Meeting, at Mr. Rae's, Miles Lane.
3. *Tu. M.* Broad St. Mr Burder, *The call of Abraham.*
   Ev. Crown Court, Mr. J. Hyatt, *the Repentance of Judas.*
5. *Thurs. M.* Monthly exercise (Indep.) at Mr Wall's; Mr. Buck, *What are the ordinary occasions of divisions in churches, and how they may be avoided?*
   Ev. Fetter Lane, Mr Burder, *The final triumph of Christ over his enemies.*

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8. *Lord's day M.* Artillery St. Mr. Upton. Camomile St. Mr. Clayton.
   Ev. Broad St. Mr. Hughes. Union St. Mr. Stevens. Shakespear's Walk, Mr. Wall. Prescot St. Mr. Gore.
10. *Tu. M.* Broad St. Dr. Winter, *Godliness with contentment, and the gain thereof.*
    Ev. Crown Ct. Mr. Ivimey, *Divine influence essential to the Christian's consolation in the hour of death.*
12. *Thurs. Ev.* Fetter Lane, Mr. Ford *Christ the believer's example.*
13. *Fri. Ev.* Sermon to Young persons at Camomile St. Mr. Burder, *Filial Affection.*

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15. *Lord's day M.* Artillery St. Mr. Brooksbank. Camomile St Mr. Gore.
    Ev. Broad St. Mr. Gaffee. Union St. Mr. Shenston. Shakespear's Walk, Mr. J. Thomas. Prescot St. Mr. Ford.
17. *Tu. M.* Broad St. Mr. Clayton. *On the inordinate love of the world.*
    Ev. Crown Ct. Mr. Shenstone, *The believer's Rest.*
19. *Thurs. M.* Monthly Meeting (Bapt.) at Mr. Hutchings'; Dr. Jenkins, *The Letter to the church in Sardis.*
    Ev. Fetter Lane, Mr. J. Clayton, *The causes and cure of believer's doubts.*

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22. *Lord's day M.* Artillery St. Mr. Buck. Camomile St. Dr. Winter.
    Ev. Broad St. Mr. Dore. Union St. Mr. G. Clayton. Shakespear's Walk, Dr. Rippon. Prescot St. Mr. Shenstone.
24. *Tu. M.* Broad St. Dr. Winter, *Light at Evening-time.*
    Ev. Crown Ct. Mr. Hackett, *the day of Judgment.*
26. *Thurs. Ev.* Fetter Lane, Mr. Hughes, *The accusation and encomium of Christianity.*

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29. *Lord's day M.* Artillery St. Mr. Wilks.
    Ev. Union St. Dr. Rippon. Shakespear's Walk, Mr. Webb.
31. *Tu. M.* Broad St. Mr. Clayton, *On Retaliation.*
    Ev. Crown Ct. Mr. Dunn, *the publican's prayer.* [*Smith Pr. Tiverton.*